

# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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Communications intended for insertion, should be addressed to MARIUS R. ROBINSON, Editor, at Salem, Col. Co., O.

Addressed to EMILY ROBINSON, Publishing Agent.

## THE BUGLE.

### PROCEEDINGS OF THE THIRD WOMEN'S RIGHTS CONVENTION OF OHIO.

#### EXTRACTS FROM THE ADDRESS OF MRS. JOSEPHINE S. GRIFPING.

Those who assign to woman the present limited privilege of becoming the mere helpmate, and not by any means the companion, much less the responsible rational equal of man, evince great dishonesty toward women, or profound ignorance of life and history, since woman has already shown a fitness to the highest moral and intellectual functions—just in proportion as she has been admitted to them.

As philanthropists, as rulers, as heroes, as professionalists, woman sustains a respectable share of credit in just so far as the recognition of her abilities have admitted proof on these points. Concerning the fitness of woman for moral, intellectual, or political life, there can be no question. Other reasons are alleged for excluding women from active life in all higher employments, in attempting to prove that it is right, and expedient that one half of the human race should pass through life in a state of subordination to the other half; and that is best for human society to be divided into two classes, if not in direct opposition to nature in interest—yet the one dependent on the other—the one with a will, and subordinate existence—the other a mere appendage to minister to the grosser nature of the individual, to be attached to him for the purpose of bringing up his children, and making his home comfortable. In short, of existing for him.

But to prove the wrongs of woman, the false position of society toward her, or to show distinctly the necessity and the utility of her elevation, would be to leave the work but half finished. The point in question is—what are we to do? How are we to meet and overcome the evil prejudice, and lofty superstition which opposes with superhuman strength, and potent resources effort to ameliorate the condition of the suffering or emancipate from bondage those whose cup of misery is already full.

How shall we avail ourselves of the capacities woman towards her own elevation, and thereby securing a gradual development of her powers, fit her for the recognition of her rights, and the performance of her duties? We answer: Give her a perfect physical development by the observance of the laws of health, that she may from the numerous employments of life, whether mechanical, mercantile or scientific—select for herself the one to which she is most attracted, and which promises in her judgment the surest success, and the highest advantage to her as an individual. Let the means for a thorough, liberal education be provided, that she may have the spontaneous choice of a profession, such as her talents indicate. Let her will herself of the highest social improvements by tramping upon the false sentimentalism, that forbids woman to make choice of her occupations, or to follow out the attractions of her soul—by seeking, among the best of all classes, such persons as shall contribute most largely to her happiness and elevation by their knowledge, elegance or accomplishments. Let her demand a just remuneration for her labor, and those stations which she already fills. Thus will she lay the foundation of reform upon the ruins of her former degradation.

It is said

"The proper value of a thing is just as much as it will bring."

Upon this principle, fallacious and dishonest as it is, has an estimate been placed on woman's labor, by those who have the power to determine the kind of labor she may perform, and the compensation she shall receive for it,—the determining by the value of the accomplishment, but graduating the price according to the computed inferiority of the operative.—Hence the disparity between the wages of males and females. Let us refer to some facts with which we are all acquainted. The girl who can perform hard and constant household labor, receives from three to four dollars a month, while the young man who labors no harder, receives from 12 to 16 dollars a month. The young lady who can teach a common school, can command from four to six dollars, and the young man from sixteen to twenty dollars per month. The woman who obtains her living by sewing at the same kind of work with men, stitches and sews at the rate of from six to eight dollars a month, while the man, for the same length of time receives from twenty to thirty—while there are in cities great numbers of wretched women who sew for eight or ten

cents a day, and are glad to obtain a scanty subsistence even at that. The same ratio of disparity exists in every kind of business in which males and females are employed. When this evil is corrected, a great step will have been gained towards the enfranchisement of woman.

We demand the right to assume such position in society as our inclinations and qualifications, interest and happiness will enable us to fill with propriety. If we are qualified to govern ourselves, if we are capable of comprehending, and determining questions of justice and policy, and choose to improve the right to do so—we wish its exercise awarded us. The principle of taxation without representation is no less oppressive and tyrannical when applied to us, than it was to our Fathers, who expended their blood and treasure, rather than submit to its injustice; and who received for their reward, the blessings of liberty, and the commendation of the world. We are not only taxed, but in many instances stripped of all we inherit, the wages we earn, and the children of our love; and for such grievances we have no redress in any court of justice this side of Heaven. The property of woman is taxed to build colleges, and then women are prohibited from entering them.—Truly the Government of the United States with respect to women is a great *Hereditary Aristocracy*, which governs them by arbitrary laws enacted without their own consent, thus giving the lie to their own principles, that government receives its just powers from the consent of the governed.

Has any person liberty when he is governed by laws he has no voice in making? It is a direct step toward enslavement; it would be an anomaly, a moral impossibility that such a class would be governed by just and equitable laws. Hence the unequal and oppressive laws that govern women.

Our duty now is action; and no action will prevail short of individual, personal effort, each in their appropriate sphere, and all harmoniously together. Man can render us very efficient aid in this Reformation, but the great responsibility rests with woman. Our work must commence at home. For in no condition of life or relations, do we so manifestly see the blighting, withering influence of woman's degradation, consequent upon her legal disabilities, narrow and illiberal education, as in the family or home relations. For it is here, woman finds her largest empire. Here must be her palmy victories achieved.

All that is pure, and lovely, and beautiful in her nature are requisite embellishments to our home ideal. All her goodness and truth, her passion, intellect, and activity must be called out not to provide a mere visible existence, but to form a perfect home. A home where the soul may learn to see the wants of humanity, the heart to pity, and the hand to relieve.—A home of harmonies, where God's full image beams in love, and joy and holy earnest truth. Who does not see that woman is invested with the power of making home either a social fortress, available to intellect, to moral enterprise and to religion's purest elements; or a Babel where there is clashing of hearts, and confusion of tongues.

By the Public press, by the living speaker, by associations and conventions, in many various ways our cause may be promoted, but by no means more potently, than by domestic arrangements; by home influences. I know much has been said and done to bring into disrepute the lower order of household duties, and to elevate our idea of intellectual pursuits. We complain that so few appreciate the fitness of the parts. We would elevate the economy of the kitchen, by elevating those who are engaged in its duties.

"The Gods," says Hesiod, "have placed labor before virtue." Let us mingle with it mental culture. If we are Reformers—let us impress our image upon our domestics by words of kindness and deeds of love, by teaching them their individuality, awarding to them their rights, encouraging them to reflect honor upon themselves by a wise economy of the time awarded them for the cultivation of their mental and social being, and so fit them for usefulness—elegance, and happiness. And therein we shall find a two-fold reward—by establishing woman in her true position—and by doing to others as we would that they should do unto us.

Our daughters should have an equal intellectual and domestic education, thus making each department of physical and mental labor contribute to their usefulness and ultimate happiness. We would not depreciate the mental element, or its improvement, but increase it, by allowing both their true and natural relations. And we here venture the assertion, that the woman who can manage and direct her own household perfectly in all its various departments, gives evidence of abilities suited to any station in life—however high or important its duties may be to public or to private interests.

We would have the mother thoroughly educated in a knowledge of herself, and the relations she sustains to God, to her household, and to society. We would have all these relations amicably sustained according to their relative importance, so that her moral, physical, and social nature being harmonious, she may by her kind and loving spirit, her moral influence she may hold in check the uncultivated passions, and evil propensities, that may dis-

turb her domain, rather than resort for their suppression to the almost universally approved method of physical force. To this point we would call especial attention, because we deem it the fundamental basis on which the great superstructure stands of wrong to woman, and of oppression to the whole human race; and because among the various classes of individuals, of whom society is composed, the most efficient power to produce a radical reform on this subject, is with mothers, who cannot fail to impress upon their offspring, their own spirit and practice of God-like love, or of fiendish hate. Wrongs will ever be perpetuated until the kindly influences of love acquire universal dominion, and in proportion to its diffusion, will our rights be awarded to us. Its progress may be slow, but it is positively sure.

But I am addressing men and women who need no encouragement from me. They have already learned the secret of success in moral conflict, by being disciplined through the ten thousand atoms which has made up the great whole of their emancipation, and who can feel the fitness of the poet's saying:

"The small continual creeping (wall) Of the silent foot-steps of the sea, mineth the Of adamant, and stealthily compasseth its ruin."

Such have already learned there is no swerving from a direct line, that may not lead eternally astray.

The power of truth impels them onward and having felt its terrible Omnipotence, they can never falter in an hour like this, when the destiny of the world depends upon their constancy. They have

"Prayer strengthened for the trial come together, Put on the harness for the moral fight, And with the blessings of their Heavenly Father, Will guard the morrow."

#### REPORT OF A. BROOKE, ON THE CIVIL AND POLITICAL FUNCTIONS OF WOMEN, IN THE U. S.

At the request of your Standing Committee, I submit the following Report. It will of necessity be brief, since the Civil and Political Functions, which it is permitted to females to exercise, are so few, and so scantily claimed and possessed. In but one department of the general government, it is believed, are female services brought into requisition. The post office register, by a hasty examination, appears to contain the names of one hundred and eleven females, who occupy the position of post-masters. This is, perhaps, only an approximation to the true number, since in many of the names registered, only the initials of the given name is supplied. All of these were rejected in the count, and no means of arriving at the exact number are known to exist. The number of post offices in the United States at the time of printing the last register, was about nineteen thousand three hundred and fifty four, so that the proportion of females to that of males employed, will be found to be one, to one hundred and seventy-four. The number employed, however, is quite sufficient to prove that in the opinion of the appointing power, woman is fully competent to the performance of the duties exacted from such an officer, and the disproportion between the employees of the different sexes, must be accounted for some other way, than by the assumption of her incapacity or unfitness.

These one hundred and eleven are very unequally distributed through the different States. Thirty three, or nearly one third, are in Pennsylvania, nine in Virginia, nine in Indiana, nine in Missouri, six in Illinois, five in Maryland, five in Ohio, and four in North Carolina and New Jersey each, three in New York, South Carolina, Mississippi, Maine, and Connecticut, two in Louisiana, Kentucky, and Vermont, and one each in Massachusetts, New Hampshire, Tennessee, Alabama, Georgia, and Texas. The name of no female appears in this connection in eight States of this confederacy. It is not improbable that occasionally females are not appointed to the performance of official duties in other departments of the government, through a neglect of their own, in applying for these stations. The writer is acquainted with a clerk in one of the public offices at Washington, who, by the infirmity of age, is incapacitated for the performance of duty, but who retains his place and salary through the exertions of his wife, a woman comparatively young, and by whom all the duties pertaining to the situation are satisfactorily executed. Whilst woman possesses no vote, and of course has but a limited political influence, it is not to be supposed that her appointments to lucrative official stations must be frequent, since the appointing power must be expected to employ its authority in such a way as will best secure its own advancement and perpetuation, yet the effort to obtain it, by those females who are inclined to such employment, and adapted to it, would be worth the making.

In civil functions created or permitted by the municipal laws of the several State governments the only one known to the writer to have been exercised by females, is the right to vote as a "householder" at the annual or other school meetings, and this in a very limited extent.—In the school district in which I live, this right has been claimed, persisted in against some opposition, and exercised by a widow, the mother of a large family, and also by a young lady. The newspapers have also chronicled a similar concession to the exercise of an obvious

right by females in Kentucky. Either a literal or an equitable construction of the school law of our State, it is believed, will grant to all unmarried females who are householders, the right to vote at all such meetings, and on no other subject is there such need, perhaps, for them to employ all the rights and privileges permitted to them, as in the furtherance of the cause of education. If the claim to vote on such occasions were universally set up, it would soon be generally conceded, and would lead naturally towards an allowance of the elective franchise to them in future constitutional provisions.

Wishing you an interesting and profitable meeting,

I subscribe myself yours,

A. BROOKE.

#### EXTRACT FROM A LETTER BY MRS. PAULINA W. DAVIS.

PROVIDENCE May 13th.

MY DEAR FRIENDS: I am rejoiced to again see the call for your annual Convention.—Your first movement in this great work two years ago was watched with intense interest, by all those who felt how important a spring you were touching in the world's history. It was no childish action; I do not say the first, as has often been said, for there were two Conventions held in Central or Western New York four years ago, and the chord then struck has not since ceased to vibrate. The small stone thrown into the still waters has continued to produce eddy after eddy till the outer circles have come back to us from foreign shores with renewed power. I do not however doubt but what the individuality of woman will be first recognized and authenticated in the new West. Men feel less regard for old worn out institutions.—Time honored customs were left behind like out-grown clothes by the adventurers who have in a few years changed those stately forests into fair and pleasant homes. Men have learned in this free life that they can do very well without these crumbling institutions and customs they have learned by the circumstances of their own lives the first principle of true democracy, that man is superior to all institution—that his selfhood rises above them, and having learned this fundamental principle, they will be less slow in according to woman her true womanhood. Following out the principle to its ultimate, the legislators will perceive it to be their duty to legislate for the many and not for the few; for the interests of one will be the interest of all. As our movement strikes at the root of the deepest evils of society, we are bound to put forth no crude thoughts, no theories which will not bear the test; we must advocate no one-sided doctrines. The unity, harmony and oneness of the human family must be plainly understood to be our broad ground of organization.

If we demand to have all fictitious restraints removed from us, we must not leave it to be supposed that we desire to assume the rule over men or that antagonisms are to be increased by our throwing off that which oppresses us. There are now many bitter antagonisms existing between the sexes, they have crept into the sacred place of home, and sear the domestic altar. In our conversations and writings our great aim must be to remove these, as a preliminary step toward the unity of all in the bonds of peace. Peace is desirable, but we are taught to be "first pure then peaceable;" and there can be no purity where the principle is recognized that "might makes right." An unlimited power, though it is never abused, is antagonistic to purity, to peace, to charity or love. Political power pivots itself upon the barbarous maxim that who would be free himself must strike the blow. Our movement as a moral revolution and perhaps the very last which is to disturb the tranquil flow of life, must have a higher pivotal maxim than has governed man in his struggle to obtain the right of self government. Let ours then be, There is truth, only in the unity, harmony and oneness of the race; with a doctrine like this we cannot fail of our purpose, and with this principle fully established there will be no privileged classes.

Hoping that your Convention may be characterized by the high tone of those which have preceded it. I am yours very truly, In the cause of Humanity, PAULINA W. DAVIS.

#### TAXES.

The people of Ohio pay a round sum for Taxes, annually. Here is a table showing the amount from '43 to '51.

Year	Amount	Year	Amount
1843	\$2,391,842	1848	\$3,241,955
1844	5,349,909	1849	3,185,609
1845	2,409,171	1850	4,078,712
1846	2,589,073	1851	4,071,831
1847	2,817,673		

Less will be paid this year. The exemption of \$200 worth of property will release, it is said, some 52,000 tax payers.—*True Democrat.*

SLAVE CATCHER'S FEES.—As many of those who escape from bondage appear to have resolved upon "liberty or death," it would seem to be no more than justice for Congress to alter the fugitive slave law so as to secure to the commissioners the bounty awarded them in case of success. They might do it by enacting that when the alleged slave is killed in the attempt to take him, the bounty should be paid upon delivery of the ears, the same as in the case of fox scalps. This would secure to that worthy class of public officers the consideration for which they deliberately "throw conscience to the devil."—*Penn. Telegraph.*

#### Patriotism vs. Philanthropy.

In reply to an invitation by Frederick Douglass, Gerrit Smith has issued a circular giving his views in regard to Kossuth and his mission—its character and its influence. Kossuth is commended as a patriot who in his love of country is forgetful of himself. For this he is to be honored though he cannot concede to him the character of a philanthropist. With regard to his mission, Mr. Smith dissents from his propriety, because he essentially differs from him in regard to the legitimate province of Government. Kossuth, adopting the common theory that it should make ample provision for the protection, guidance, education and general welfare of the subject, while Mr. Smith would confine its duties to the protection of the individual in his right to life, liberty, and property.—Mr. S. thinks that while the government should not interfere in behalf of Hungary—the citizens should.

We give the latter half of Mr Smith's address, in his own words. The letter bears date,

PETERBORO, May 25, 1852.

FREDERICK DOUGLASS, MY DEAR FRIEND: I am yet to speak of the greatest error in Kossuth's political platform. This error is, that foreigners have no right to interfere with the internal policy and arrangements of a nation. This error is another proof, that Kossuth is but a patriot, instead of a philanthropist. How very natural, that a patriot should fall into this error! For how can a patriot distrust the ability of his own idolized country to regulate her own concerns? And how can a patriot's pride of country brook foreign interference with these concerns?

Should Hungary gain her Independence; and her Government ordain, that, in all coming time, her light-haired men and women shall be excluded from all share in the soil or be consigned to the gallows, or what is worse, to slavery, it follows, that Kossuth, to be consistent with himself, would deny to foreigners all right to interfere with this wrong. Thus sacred, in the eye of the patriot, is the Government of his country! He says, that it must not be broken through by foreigners, even though for the purpose of rescuing the victims of a wrong so wanton, and cruel, and diabolical! But, it is not so with the philanthropists. In his eye, these victims are infinitely more sacred than the Government. Indeed, in his eye, to use the words of our beloved Whittier:

"—the one sole sacred thing Beneath the cope of Heaven is man."

Reason forbids the repression of our sympathy out of respect to geographical and national lines. It is only for convenience sake, that such lines may be drawn across the human brotherhood. It is true, that they bound the flow of patriotism. But philanthropy is paramount to patriotism; and they have no authority and no power to arrest its tide, or to release from the obligation, which every man is under to be the keeper of every other man. In all this, religion agrees with reason. When it says: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard," it does not add, that it is lawful to stop the ears to the cries, which come from under a foreign Government. When it requires us to sympathize with "them that are drawn into death and those, that are ready to be slain," it does not exclude from the range of our sympathy all others than our own countrymen. On the contrary, it requires that the Samaritan shall endeavor to deliver the Jew, and the Jew the Samaritan, however much, in this work of manhood and mercy, they may have to cross and re-cross lines of jurisdiction.

Every family has the government of itself. Nevertheless, if my neighbor is beating his wife, I have the right to break into the family enclosure, and rescue her. So, too, every nation has its own government; and, so too, if the Government, be it of any other country, outrages and tramples upon any portion of its subjects, I am at liberty to hear, and to be moved by the cries of my common humanity, and to express my sympathy in the most effective form, albeit my doing so may bring me into conflict with such Government. I cheerfully admit our obligation to respect Civil Government. There is no institution, which I more profoundly respect. But, we are never to forget, that man is more than Civil Government: that it was made for him, and not he for it; and that, hence, whenever a case arises, in which one must be sacrificed to the other, it must be sacrificed to him, and not he to it. A true Civil Government, however, never comes in collision with human rights.

It is not easy to decide what, on the whole, will be the influence upon this country of Kossuth's visit. It will be bad, so far as it increases the war-spirit among us;—for the less we have to do with swords and guns the better. And it will be bad, so far as it increases our patriotism;—that patriotism being already disgustingly bloated, and being of that most hateful type, which cries out: "Our country, right or wrong." It is more, over, so profoundly hypocritical, that whilst, on one hand, it binds the chains of slavery, with the other it swings its lat for liberty.—I can but hope, however, that the tone of our patriotism will be a little (I fear but very little) improved by Kossuth's visit. Happy for us, if it shall, thereby, be elevated into a somewhat of resemblance to his loftier, and truer, and more honest patriotism. There is one point of view, in which every enemy of oppression rejoices in the visit of Kossuth to America. The quakings of the terrified slaveholders in his presence—the presence of a strong, eloquent, earnest denouncer of oppression—do most impressively tell the whole world, and the slaveholders themselves especially, how unnatural and coward-

ly and wicked is slavery, and how precarious its existence. The afflicted slaveholders regarded Kossuth's burning words, as so many burning brands among the powder-casks of slavery; and they were in as great a hurry to rid the South of him, as Louis Napoleon was to rid France of him. The Gardaneres "besought Jesus to great fear." But not more troubled by the presence of Jesus were the owners of the literal swine than were the owners of the human swine by the presence of Kossuth.

Are you familiar with the writings of Mazzini? I am not. Nevertheless, I know enough of them to be persuaded, that his is a wise and profound philosophy. He is the friend and fellow revolutionist of Kossuth. I wish, that he, too, would visit America.—He would, in my judgement, make broader and more effective appeals to our human nature than Kossuth has done. He would speak less for his country, and more for universal man. Or, if he should speak no less for his country, nevertheless what he spoke would be spoken in the name of universal man, and for the benefit of universal man—for the oppressed every where, and against the oppressor every where. I do not forget, that Kossuth does, sometimes, speak for, and in the name of, our common humanity—for, and in the name of, all mankind. But, it is manifest, that he does so, only sentimentally and rhetorically.

The man of all men, who should have come to America to plead for his oppressed countrymen, was Daniel O'Connell. O'Connell was a patriot. Never was there a more devoted one. He was, however, more than a patriot. He was a philanthropist. He was as true to the Negro, as to the Irishman—ay, to the Negro, whom he had not seen, as to the Irishman, whom he had seen.—Kossuth can flatter the oppressor; and not only receive, but solicit, help from him. I cheerfully admit, that he does all this for poor Hungary's sake, and not selfishly and sordidly. But O'Connell scorned the help offered by one set of oppressors against another. His language, in respect to assistance from American slaveholders to liberate Ireland, was: "We do not want blood-stained money. Those who commit, and those who countenance, the crime of slavery, I regard as the enemies of Ireland, and I desire to have no sympathy or support from them." And such are equally the enemies of Hungary. Every slaveholder is the enemy of freedom, every where. He is such, whether he knows it or not. He is, necessarily, such from the mere fact, that he is a slaveholder. And his enmity is against all kinds of freedom—individual, social and political, and spiritual.

On another occasion, O'Connell said: "I am an Abolitionist. I am for speedy, immediate abolition. I care not what caste, creed or color, slavery may assume. I am for its total, instant abolition. Whether it be personal or political, mental or corporal, intellectual or spiritual, I am for its immediate abolition. I enter into no compromise with slavery. I am for justice in the name of humanity, and according to the laws of the living God." At another time he said: "I shall show my love of my country by continuing my exertions to obtain for her justice and good government; but I feel, that I have something Irish at my heart, which makes me sympathize with all those, who are suffering under oppression, and forces me to give to universal man the benefit of the exertions, which are the consequence." And in a similar strain did this noble man express himself, when, on another occasion, he said: "I am the advocate of civil and religious liberty all over the globe; and wherever tyranny exists, I am the foe of the tyrant; wherever oppression shows itself, I am the enemy of the system. I am the friend of liberty in every clime, class and color. My sympathy with distress is not confined with in the narrow bound of my own green island. No—it extends itself to every corner of the earth. My heart walks abroad; and wherever the miserable is to be succored, and the slave is to be set free, there my spirit is at home, and I delight to dwell in its abode."

Would to God, that the Irishmen in America had, all of them, the soul of O'Connell! Then, would slavery soon disappear from America. The Irishman has beautiful characteristics. Nevertheless, I confess, that, when I see the emigrants from Ireland—from the land of oppression and the land of O'Connell—as ready as the emigrants from other countries, and as ready as native Americans, to fraternize with oppressors and with the revilers of O'Connell, to vote with them and for them—I confess, when I see this, that I feel none the prouder for being the grandson of a woman, who was born in Ireland.

Will Kossuth succeed? Possibly he will. Possibly, Hungary will be able to throw off the yoke of Austria. God grant that she may. And, yet, it will be a comparatively worthless success—for, if achieved in the spirit and policy of Kossuth, it will be the success of patriotism, instead of philanthropy.

The world is, yet to see, a philanthropic political revolution—a revolution, which shall place its subjects on the side of man and liberty. Hitherto, the best political revolutions, instead of transforming their subjects into lovers of man, and lovers of liberty, have left them the enemies of both—and, even, increasingly such. The American Revolution is no exception to this remark: and how lamentable, that it is not. Had that Revolution been the offspring of philanthropy, the whole civilized world would, probably, ere this, have been won to its blessed example. But, it had no higher parentage than patriotism;—and America is, at this day, the mightiest of all hindrances to the political redemption of the nations.—Had the American Revolution originated, been carried on, and consummated, in philanthropy, America would not, now, be pre-eminent in her hatred and contempt of man, and in her hatred and contempt of liberty. That she loves white men, is no more evi-



## RESOLUTIONS.

4. Resolved, That in the unanimous invitation extended to this remorseless enemy of the colored population of the United States to address the citizens of Boston in Faneuil Hall, by the city authorities, and in their bestowal of fresh laurels and honors upon him, we have the clearest evidence of the utter moral degradation, and loss of self-respect, and treachery to the cause of liberty, of the people of Boston, if they have not been foully misrepresented by those to whom they have entrusted their municipal affairs.

15. Resolved, That on the most reliable authority we know that, with the full knowledge of our Government, there exists all along our South-Western border the same system of plunder and unprovoked aggres-

personal independence has ever led him to labour in the field of philanthropy, on his own responsibility, without aid or credentials from any organization whatever; and while, as Abolitionists, it would be impertinent for us either to增益 or endorse his views or any other object than Slavery, we gladly avail ourselves of this opportunity, as an act of simple justice, to declare, that of all the slave's advocates, on either side of the Atlantic, no one has been more true, single-eyed,

PENNSYLVANIA FREEMAN.—The Freeman of the 27th ult. was not received at this office, will the Editor please forward it.

### The Nomination.

ANOTHER MONUMENT.—They are about erecting a monument in New Orleans, to the Compromise. Very appropriately, it is to be surmounted by a bust of Henry Clay, the arch

**DAGUERRETYPES.**—Miss H. N. Wileman, who has rooms at the Town Hall is an accomplished artist. So all will say who examine her specimens. Those who want good pictures have now a fine opportunity to secure them.

The Ohio and Pennsylvania Rail Road is now completed almost half way between Mason and Wooster.

The Californians, are endeavoring to expel

CURCULIO.—A *COTTES*  
Journal, proposes two  
Ohio fruit growers. P  
ton battling, from six  
around the tree, and  
wind-falls. By this m  
successful in saving a  
the first for many years

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Wheat and grass c  
throughout



## Christian A. S. Convention.

The Christian Anti-Slavery Convention, which met in Havana last week, is said to have been well attended, and the discussions to have been able and deeply interesting. The correspondence of the True Democrat says, "it cannot be to exert a good influence in behalf of humanity and a decent Christianity." Rather a significant implication that some of the Christians of the country is not altogether "decent."—The opinion in which we heartily concur. For which rejoices to embrace the abomination of slavery, should be characterized by anything less than the significant adjective which the Convention employs.

The Convention passed a series of resolutions of the evangelical type. Condemning slavery everywhere and everywhere a sin, and distinctly the doctrine of no fellowship with the many church missionary, or other benevolent organizations. The speakers were, among them were Messrs. Thome, Harris, Gordon, Fairchild, and C. C. Burleigh.

## An Escape.

On Thursday of last week three colored men, arrested in Detroit, by the deputy Sheriff, and sent to a telegraphic dispatch, and sent in jail. About ten o'clock at night they were brought from their cells, to ascertain the position of their crime. But as they proceeded, an executioner down the river, when they met a crowd of colored men, and in a very short time had left our "positions" forever. The Sheriff and his aids attempted pursuit, but found their way obstructed by the colored crowd, through which the fugitives had passed without difficulty. The next morning it was discovered they were fugitives from service and in pursuit of freedom—that the commissioner had lost a job, and that Detroit was likely to be stigmatized as wanting in fidelity to the Union. It is almost needless to say that the city when such news were known. But we dare say the citizens at least, feel better by this time since they have been thrust aside by the south after the and they have done for his nomination. But though we have no sympathy with even in his misfortune, we are joyed at the achievement by these three noble fellows.—We have proved themselves deserving of liberty by their energy and daring in obtaining it.

A NEW TEMPER.—The Homestead Bill has had the terror, as well as the indignation of thousands of eternal slavery. The Courier Express says of it, that "it introduces the most dangerous element of discord among us." It is a glorious abolition.

The Southern Press thinks that by "its own government will endorse the most repulsive features of socialism—will sanction the promiscuous intercourse of the sexes. That is a law for the special benefit of the North, which is growing, as the South is not, with actual pauperism."

The friends of tyranny are not alarmed with emancipation. Let the landless be put in possession of farms and homes, and it will of necessity bring to them an increase of independence, which will in some measure emancipate them from southern despotism.

WORTHY OF Imitation.—Mr. E. Woodworth, an industrious Colporteur of liberal, or as we call them members would call them infidel, informs the readers of the Investigator that there is a fund of \$250 in the hands of a Treasurer, for the distribution of works of literature. The fund was contributed by the gentlemen of this state, and is sent to distributors of books to furnish them supplies, the proceeds on the books paying the distributor's labor. During the last two years Mr. Woodworth has himself distributed by means of this fund, about \$2000, worth of books.

A very handsome result for the capital invested. Would it not be well if our Anti-Slavery friends would establish a fund of this sort. Who can calculate the influence of this \$250 during the last two years, and during the years to come. An anti-slavery fund would be no less efficacious.

## Notices of Publications.

The Phenological and Water Cure Journals, for June contain a most interesting variety.—They commence the new year with the next number.

LITTLE'S LIVING AGE is as valuable as ever.—Its reputation exceeds that of any other work of the sort, and what is better it is deserved.

ONTO JOURNAL OF EDUCATION.—This publication, excellent at the first, improves every month. The number for June, among its other valuable articles, has one containing many excellent thoughts on the study of language.

WOMAN'S RIGHTS CONVENTION OF PENNSYLVANIA.—This committee assembled at West Chester on the second inst. M. A. W. Johnson, President. Vice Presidents—Sarah Miller, Mary Ann Fulton, W. Jackson and C. Darlington. Secretaries—Hannah M. Darlington, E. Ward Weed and Sarah Pierce. After the organization, a series of resolutions were presented by the business Committee and discussed by Lucretia Mott, Harriet Hunt, M. D., and others.

CINCINNATI.—A correspondent of the Boston Journal, proposes two remedies for this pest of Ohio fruit growers. Place three circles of cotton batting, from six to twelve inches apart, around the tree, and carefully gather all the wind-falls. By this means, he says, he was successful in saving a crop of plums last year, the first for many years.

Wheat and grass crops are most promising through the state.

## Stars.

Who does not like to look at the stars as they twinkle and sparkle in their brilliancy in the heavens—emblems and mediums of light. But we saw in the OREGON FARMER, the other day a line of stars, that seemed to be put for darkness rather than light, one which might be construed into a confluence on the part of the editors to continue the gross darkness which now covers the land. True, they were inserted to indicate the suppression of a most disgraceful fact. But yet, without question, so far as we know it was a fact, one which has intimate relation with the honor and prosperity of the nation and the happiness of the people. Why then should not the farmers of the country who have the power to oppose and remove the civil, be made acquainted with its existence.

In publishing a brief letter from Washington, it substitutes a line of stars for the following sentence:

"No young men were to be seen, and the gloomy reflection that here on the plantation of Washington, who fought for liberty, MEN ARE RAISED FOR THE SHAMBLER, forced itself upon the mind."

The writer is describing the appearance of the house, farm and residents of Mount Vernon.—The suppression of this sentence, looks as though the conductors of the Farmer, were unwilling that their readers should know what kind of stock is now reared on the old Washington Homestead, or at any rate that they are unwilling to report the existence of the business. It is a burning disgrace, to be sure; but none the less a disgrace for its concealment. A sad letting down to the sublime sentimentality in which we desire to indulge in contemplating the home of Washington, to think that with all its sacred associations it is now consecrated to slave breeding. But let us not conceal the fact, if fact it is. Let us rather publish it in letters of sunlight, that all the world may read, and scorn, till those who can, suppress the system, the government or whatever else sustains the execrable business, either at Mount Vernon or else where.

It is altogether unworthy of the Farmer and the honorable character of those who conduct it, for a moment to think that they have adopted the expurgating system of the south, and of our doctored editors of the North. And yet we confess those stars suggested the thought and we have therefore frankly uttered it.

## Temperance.

A meeting was held in the Town Hall on Wednesday evening, for the consideration of measures to prevent the sale of intoxicating liquors in Salem. It was thought the general statute of towns and cities, adopted by the last legislature, conferred additional power upon our municipal authorities in this matter; and that under it, possibly the entire sale of intoxicating liquor might be prohibited. A committee was appointed to examine the law, and report to a meeting to be held on Friday evening, in the Hall. We hope to see a more general attendance than the last evening presented. That evening exhibited but a beggarly account of empty seats, and small interests in this matter. If the legislature has given us Main Law for our cities without knowing it, let us have the benefit of it and give the experiment a trial.

## Frank Jackson.

It has been ascertained that, Frank Jackson, who was kidnapped last year from Western Pennsylvania is now held in slavery in Campbell Co., Va. Suits have been commenced for his freedom, against his former, as well as his present claimants. This we learn from the Free Presbyterian.

ACCIDENT.—A child of Charles Brosius of Mt. Union, Stark County, was killed on Sunday last by being thrown from a buggy.

SUBSERVIENT OF THE PRESS.—The Practical Christian, published in Mass., says it has not seen a decent and fair report or notice of the late New England Convention, in one of the Boston papers.

SLAVERY AND THE BIBLE.—The Savannah (Ga.) Journal has an advertisement running as follows:—"Wanted to Exchange—A Boy, ten years old, for a Girl of equal value. Enquire at this office. March 22." The same paper contains an advertisement of Bibles and Testaments beautifully bound.—Investigator.

The Industrial Congress is now in session in Washington. It has passed a resolution recommending the election of the President and other officers of the general Government by the people.

The Ladies Sewing Circle of Cincinnati have offered \$50 to Henry Bibb in order to place his paper on a permanent foundation. It is to be paid when others shall have added a sufficient amount to secure the object.

MISS HOLLEY, we learn, is lecturing with effect in central New York. She was in Madison county last week.

William Parker, the hero of Christiana, is with his family at the Elgin settlement in Canada.

M. Proudhon the celebrated French journalist has been released from prison and is about to visit this country.

It is reported that 25 cases of Cholera had occurred in Mayville, up to the 8th inst.

## Liberty.

During the Convention in South Carolina Mr. RICE offered a resolution to exclude from that State all citizens of Vermont and Massachusetts—not to allow them either to reside there or hold property.

Upwards of \$170,000 have been subscribed to the exhibition or world's fair, to be opened on Reservoir Square, New York.

## Thomas F. Meagher.

This fugitive from British tyranny is traveling west. Meetings have been held in various places, Cleveland and Cincinnati among the rest, to take measures for his appropriate reception. These Hungarian, German, and Irish fugitives, happen among us most opportunely to exhibit our true character to ourselves and to the world. With one breath men yelp as blood hounds, upon the track of their escaping fellow-citizens, and hurl them to the HELL of our American Slavery, and with the next, they shout hosannas to the escaped victims of British tyranny, and utter the heartiest maledictions upon their oppressors. Since victims to British tyranny are to be found, we rejoice that our nation has the opportunity to afford an occasional one succor and relief, even though it be at the expense of exposing our national hypocrisy. It is, however, but a very trifling acknowledgment that we have opportunity thus to make, for the protection Canada affords to the thousands of our own fugitives, from the merciless clutches of the fugitive law.

## American Slavery.

The following Address has just been forwarded from Bristol, England, for circulation in the United States. We trust the anti-slavery papers, whether religious or secular, will give it a place in their columns:

The Congregational Church assembling in Cooper's Hall, Bristol, England, to all the United States of America who hold that Slavery is a sin, and treat it accordingly:

FRIENDS OF HUMANITY:—We have looked with painful interest upon the warfare in which you have engaged with the crime-stained system of slavery, and are constrained to utter words of sympathy and encouragement. Human language but feebly expresses our deep abhorrence of the system, and of the baseness of the men who, professing discipleship to Him whose mission was to 'proclaim liberty to the captive,' attempt to justify from the Book of God the maintenance of such an accursed institution.

Your land is self-styled the Land of Liberty. But will the nations believe it, while slavery prevails? Your own public papers disclose the perpetration of crimes against the weak and defenceless, which prove that no nation on earth, save your own, has sunk so low in the scale of humanity. To call your land, then, a land of liberty, is a wrong done to liberty itself.

We desire not to boast of our own institutions, whether civil, social, or religious, but we are not so nationally degraded as to hold property in God's own image, by chattelizing our brother.

To us it is a distressing and alarming fact, that fifteen out of thirty-one States composing your confederacy, are stained with the foul blot of slavery—a crime whose baneful influences have even penetrated the sacred precincts of the sanctuary. We look to the so-called Church of Christ in America, and find its members holding 600,163 fellow-men in bondage—content to bear reproach for the sake of unrighteous gain.

But we can yet hope for America. We rejoice to know that there is a noble man who has come out from her degenerate community, have separated themselves from the slave power—have refused the price of blood, and taken sides with the oppressed. And such are you; and as such, we regard you as the representatives of Christianity. Multitudes as you may be, but you are degraded; despised, but faithful to your Master your strength is in the majesty of truth. Go forward, nor hate one jot of heart or hope.—The little one shall become a thousand, and the small one a strong nation.

We rejoice with you, brethren, in the success that has already marked your course; herein God has blessed you. But further efforts to purify your country from the sin and shame of making a chattel of man are demanded. We would encourage you—we would urge upon you the importance of bringing your influence as Christians and as citizens to bear upon the political and social arrangements of your country, that this cruel crime may be speedily forsaken, and that America may justify the fond hopes of the oppressed in every land, as the friend of human rights and freedom.

We assure you, brethren, of our warmest sympathies and earnest prayers; and in expressing ourselves thus, we feel that we are but uttering the sentiments of the great body of British Christians; an evidence of which you have already seen in the numerous declarations—in which we now formally join—that, as a Church, we could not give the hand of fellowship to any supporter of slavery, nor could we accept the ministrations of any teacher whose voice is not lifted up in behalf of the slave.

(Signed in behalf of the Church.) J. Pantan Ham, Minister; Chas. Carpenter, Edw. Mathews, Wm. Thos. Mathews, Harford Jones, Deacons.

SLAVERY IN MASSACHUSETTS.—Mrs. Mary Dean, who died in Dedham at the age of 99 years, followed the Boston market upward of fifty years.

On several occasions within a few years, when the subject of slavery was spoken of, Mrs. Dean has stated that she clearly recollected, that at periods previous to the Revolution, she saw loads of negro children carted about for sale; when she spoke of this circumstance, she generally added, that the first four-wheeled carriage she ever saw was loaded with slave children; that according to her understanding on this subject, when a cargo of slaves arrived in Boston, there were sometimes a number of children among them, from five to twelve years of age, and as such children were not so much wanted in Boston as adults, they were carried out and disposed of at Roxbury, Dorchester, Dedham, &c., at the best terms the vendors could make.—Salem Gazette.

At the Stark Mills in Manchester, N. H., they manufacture seamless bags. Fifty looms manufacture 2000 a day. The invention belongs to a Mr. Cyrus Baldwin, and is said to be exceedingly ingenious.

## From the True Democrat. The Southern Planter.

There is a periodical published at Richmond, Va., under the above title "devoted to Agriculture, Horticulture, and the Household Arts."

We have before us No. 4, Vol. 12, and we find in it a curious chapter, at page 105, "on the management of servants." The subject is treated very much as if they were oxen and swine, and all upon the dollar view. Yet it discloses facts which should excite a deal of reflection, North and South. That part of it, for instance, disclosing the disposition of negroes, to "run about at nights," is unquestionably true: so true, that we have heard it said, that no startling event touching the Blacks, could occur in one section of any Slave State, without it being known to the slaves in all sections of it. Thus if a black is charged with murder, say in York District, South Carolina, (which district borders upon North Carolina) the calculation was, that it would be known to the blacks in Charleston and Hanburg, the most distant points, in four days at farthest. We remember a case. A negro was falsely charged with rape in the Waxhaws, or Lancaster District, South Carolina, and the negroes at Vanees Ferry, about one hundred miles distance, knew all about it, the second day after his arrest. No mail gave the news; for none had passed along. No paper spread it; for none was published in either place, and no daily between the two places. It was carried from plantation to plantation, and by night, too, over "an underground rail road" as rapid, almost, as any of the kind which exists anywhere.

It is owing to a general knowledge of the fact, all over the South, that "an insurrection" in Virginia excites so much alarm in every Southern State. The "Turner Affair" illustrates well what we say. This was confined, wholly to the Old Dominion; yet the excitement was so intense, that on every main traveled route, from Richmond—on Fayetteville, Cheraw, Camden, Columbia, Augusta, and so through Georgia and Alabama to Mississippi—patrols were quadrupled, horse guards established, and every preparation made for an outbreak. Now wherefore? We were at Camden at the time, and was ordered, and went out; and though a plan of defence was arranged; a house assigned for the women in case of an outbreak. &c., yet not one of us knew, or could ascertain a single fact, which would justify a suspicion, even, of a hostile intention on the part of the blacks.—

But they were well acquainted with the Virginia outbreak"—all said. "Let that succeed and they will be down upon us"—all thought, and therefore, this preparation for the worst.

Still we have never known a writer outside of the anti-slavery fold, in the South, to disclose this important fact until now. All Southerners admit it in private. All slaveholders know it. But never in speech or pamphlet, in Essay or Editorial, or in any writing, have we heard it confessed, or quietly stated as an existing and well known fact, by this class, or any one linked with them, until we had met it in the "Southern Planter." We give it word for word as printed there: for we desire, not only that our readers may understand how the general subject is treated, but in what way this special matter of the spread of information by Slaves, among Slaves, far and near, is stated.

"Young servants should not be suffered to run off and hide when the master comes up, or any other white person; they should be taught to stand their ground, and speak when spoken to, in a polite manner; have their own clothes, and this thing is more easily accomplished."

A lot of ragged little negroes always gives a bad impression to strangers, and is often the cause of their running away and being hard to manage when grown.

Talk to them, take notice of them; it soon gives them confidence, and adds greatly to their value. Some few persons are too strict with their servants; but for every one who errs in this way, one hundred may be found who go to the opposite extreme, and let them idle away their time and do no more than half work. The result is, in many cases, the master breaks, the white family is left in poverty, and the poor negroes are sold.

No one can treat negroes well who does not make them work, and take care of what is made and bought. They become restive, run about at night for want of exercise in the day, to pilfer, and visit, hear the news, &c. &c. Adams & Co's Express can't beat them in the transmission of all sorts of reports; they travel from ten to thirty miles of a night, and many, it seems, do with less sleep than almost any other animal.

A great deal of whipping is not necessary; some is.

If they know that they will be corrected when others are disobeyed, in a proper manner, it is sufficient. Kindness when sick, and at all times when they deserve, or will permit it, is a great thing. The hope of reward and fear of punishment induce human action in master and servant.

Never overtask your servants, feed and clothe them well, allow a reasonable time for sleep, and you will not be apt to injure him by work in the day. Never scold nor threaten.

One word further. The writer of this is set down by his neighbors as "a very humane man," and so declared to be through the State. He is a large, and successful planter, on Ivy Creek, Albemarle, and is not unknown in many parts of the North. His name is W. W. Gilmer Esq., and he gives in the above article "the result of his practical experience and observation," "his exact knowledge of what should be done in the management of servants." So be it! We thank Mr. Gilmer, at least, for the information he gives, as to the rapidity with which slaves "get and transmit news." The other portion of his communication even as to the "some is" our readers will understand.

RESCUE TRIAL.—The 22d of this month was the time appointed for the trial of those men charged with the humanity of rescuing Jerry at Syracuse. The District Attorney has already given notice, that the trials will be postponed till another session of the Court. Evidently they have no intention of trying them.

## Treasurers Report.

FROM APRIL 8th, TO JUNE 9th.

PLEDGES.	
S. D. Smith,	\$1.50
P. Thompson,	25
Wm. Tinsley,	1.00
J. McElroy,	1.00
R. Haines,	1.00
John Deming,	3.00
John Gordon,	8.00
Alva Wall,	2.00
Abel Fletcher,	1.00
Marsh Hicklen,	1.00
Deborah Bailey,	50
Lewis Morgan,	2.25
DONATIONS.	
Sarah Foster,	\$3.50
Thomas Rhodes,	3.00
The following were paid to J. W. Walker, in Michigan.	
E. Comstock,	10.00
W. Owen,	6.00
Peter Marvin,	5.00
S. Nash,	4.00
Wm. Ward,	6.00
Thomas Chandler,	6.00
E. Rulon,	6.00
Jacob Walton,	6.00
T. F. Dodge,	5.00
J. N. Wells,	5.00
John Stretch,	3.00
S. Mayhall,	5.00
L. Taber,	5.00
S. Loup,	2.00
S. G. Sheffer,	2.00
Warren Gilbert,	6.00
R. Merritt,	5.00
E. Jones,	4.00
Levi Martin,	3.00
R. Illeander,	3.00
Friends of Slave,	4.50
Collection,	18.50
J. McMILLAN, Treasurer.	

## Receipts for The Bugle for the week ending June 9th.

T. Rhodes, Sharon,	2.00-133
David Allen, Morgan,	1.50-260
I. Gaines,	1.00-403
H. Lindsey, Cherry Valley,	1.50-389
J. Elias, Painesville,	3.00-410
J. Grant Merediths Mills, Ia.,	50-359
John King, Ceres P. O.,	1.50-400
H. Thomas, New Garden,	2.00-329
S. Hatch, Hinchey,	75-375
E. Morgan, Marlboro,	2.70-350
Lewis Morgan,	1.80-412
J. N. Pierce, Mt. Union,	5.00-401
Hoopes Bailly, Westville,	1.50-384
H. Beach, Hinchey,	2.00-350
John Mosher, Waupun,	5.00-388
M. A. Denning, New Lyme,	2.00-350
C. L. Coe, Charleston,	2.33-360
H. C. Jerome, Medellen's Mills,	1.00-370

## From the Pennsylvania Freeman.

THE Colonization Herald of this city gives a synopsis of the measures adopted or proposed in several States for the purpose of compelling the blacks to leave the country, and instead of rebuking those who originate such schemes of persecution, it makes those very schemes the basis of an appeal to the fears of the colored people to induce them to emigrate. At the same time it manly disclaims responsibility for such manifestations of the spirit of caste, as if every intelligent man did not know that they originate with and are prosecuted by the most eminent Colonizationist in the land. But for the existence of the Colonization Society, the different States would not think of expelling the people of color from their borders. The Society under pretence of friendship for this oppressed class, having established the Colony of Liberia, its leading and influential members, in their private relations and through the Legislatures, fan the flame of persecution and do their utmost to drive the blacks from the land of their birth and the home of their choice. The spirit of Colonization is implacable, hateful, devilish. It must be exorcised from our land, or the nation will be ruined.

## The Spirit of the Old Roman.

Ex-Senator Benton in the course of a speech in Missouri, to a slaveholding audience—even in this day of craven submission to the exaction of slavery—did not hesitate to avow that he was *inflexibly opposed* to the extension of slavery. He said, and it is good to read such words:—

"To conclude this head of slavery, and to sum up all in one word, I have to say the whole practical question in dispute—the only thing to differ about in action, all the rest being talk, was the question of the extension of slavery to territories in which it did not exist; and on that point my position was *inflexible*, and *against the extension of slavery*."

Whether our concursors in the views Col. Benton or not, one can't help liking to read what he has to say on a subject, because whatever he says is always emphatic, racy, interesting. In a recent speech in St. Louis, he delivered himself on the subject of compromise worship as follows:

"What was ever more boasted, than the compromise of 1833?—or more worshipped in its day?—or more sworn by?—or more religiously adhered to for its hour as the watchword of party?—or more omnipotent over delicate nerves and attenuated pates?—or made a more inexorable test of political salvation and damnation?—and what more utterly and ignominiously abandoned, and by all its followers, high priests and disciples, the moment it was found that it would make *nobody* President? The compromise of 1850 had its day of laudation and glory, but it made *nobody* President, and now it is despised, for ADULTERATION OF IT IS THE ORDER OF THE DAY. The compromise of 1850 is a near relative of its predecessors. It was contrived upon the avowed ground that it was to make its champions Presidents, and is now adhered to on that principle. It fails to do this, it will take the track of its defunct predecessors and be with them in the tomb of the Capulets."—Manchester Democrat.

THE FAMINE IN GERMANY.—Sad accounts of disease and still reach us. Whole villages are deserted for want of food, and in other parts trade is standing still. Of 18,000 looms, in a single province in Bavaria, almost exclusively inhabited by weavers, not half are at full work. In Wurtemberg dogs have been ravenously devoured, and one even, far decomposed, dug up and eaten.

## UNCLE TOM'S CABIN.

Ik Marvels Dream Life, Macaulay's History of England.

And a very great variety of other Books in every department of Literature, just opened at **McMILLAN'S BOOK-STORE**, Five Doors East of the Town Hall.

The most of which will be sold 20 per cent cheaper than they ever were offered in this market before.

Also, Blank Books, Wall Paper, Gold Pens, Pocket Cutlery, Accordions, Toys, Fancy Articles, and a large stock of STATIONERY.

TERMS CASH—CALL AND SEE.

J. McMILLAN.

Salem, May 15, 1852.

## JOHN C. WHINERY.

SURGEON DENTIST!—Office over the Salem Book Store.—The subscriber would inform his friends and the public, that he is again at his post. Having spent several months in Cincinnati, in making himself minutely acquainted with the various branches of his Profession; he feels confident of being able to render the fullest satisfaction to those who may require his services.

Salem, March 5, 1852.

SALEM, OHIO, APRIL 20, 1852.

## MRS. C. L. CHURCH.

LATE OF THE CITY OF PITTSBURGH, BEGS leave to inform the inhabitants of Salem and vicinity that she has brought with her a large assortment of **DOCTORS MEDICINES** carefully prepared, in the form of Pills, Powders, Tinctures, Syrups, Ointments, Salves and Plasters, together with an assortment of crude or unprepared Medicines, which she offers for sale on reasonable terms for cash, or such articles of produce as are used in a family.

Office, Corner of Green and Lundy St.

## NEW BOOT AND SHOE STORE.

THE subscriber has commenced the Boot and Shoe Business, and keeps on hand all kinds of BOOTS & SHOES of his own manufacture.

ALSO—For sale, Sole and Upper Leather, French and Country Calf-Skins, Morocco skins and Linings of all colors; Chammy skins and binding, with shoe findings, &c.

Salem, May 8th, 1852.

MRS. M. M. PIERCE, WATER-CURE PHYSICIAN, GREEN-ST., SALEM, COLUMBIANA COUNTY, O. May 1, 1852.

## DR. C. PEARSON, HOMOEOPATHIST.

HAVING permanently located in Salem, I would respectfully announce to the Public that he is prepared to treat Homoeopathically all diseases, whether Chronic or Acute. He gives a general invitation to all, and flatters himself he can render general satisfaction.

OFFICE AND RESIDENCE, on MAIN ST. OPPOSITE THE POST-OFFICE. May 15, 1852.

## Sugar Creek Falls Water Cure TUSCARAWAS, Co.,

THIS Institution, twelve miles south of Massillon, on the road from Wooster to New Philadelphia, 11 miles west of the latter place, and is accessible by stages daily from all the above places. It is supplied with very

## Soft Pure Spring Water.

conducted to the Cure, from the neighboring hills, in *Stone Pipes*. It is under charge of Dr. H. FRIESE, and conducted on pure Hydro-pathic principles. Our business is to take drugs out of the system, and not put them in. The Proprietors flatter themselves that their facilities, for successfully treating disease, are not surpassed by any other establishment in the country.

TERMS:—In ordinary cases \$5 per week, payable weekly. Each patient should bring 2 comfortable, 2 sheets, 2 blankets, and some linen for bandages, or they can be had at the Establishment for 50 cts. per week. Post-Office address, *Dearborn Mills, Tuscarawas Co., Ohio.* DR. H. FRIESE, PROPRIETOR. SOLOMON FRIESE, } May 10, 1852.

## HATS, HATS.

THE Subscribers beg leave to inform the Public that they have just opened their

## New and Splendid Assortment of Hats.

On the South side of Main-St., opposite the Book and Yankee Notion Store, Salem, O.

They have received from the Eastern cities a full supply of SILK, BEAVER, OTTER, NUTRE, BRUSH, RUSSIA, CONY, COTTON and WOOL HATS, of every size, grade and style, which they will sell at prices not surpassed for cheapness, anywhere West of the Mountains.

They are also extensively engaged in the

## MANUFACTURE OF HATS:

And are prepared to suit every taste, style and fashion, with Hats such as they can recommend, and warrant to give satisfaction.

BRADFIELD &



## Miscellaneous.

From Sartain's Magazine.

## The Red Oaks School Three Years Ago.

BY MARION DIX SYLVESTER.

"Thank you, thank you, my dear Tom! You have blown away all my fears and vexations. I don't care if I am small; I don't care for Uncle Solomon; I'll not pretend to more strength and dignity than belong to me. I'll do no flogging, but try kindness and courtesy instead."

"Stop, Harry. What is there in your mind now that you do not speak?"

"Just what is yours, Tom. Just what good Mary Brown used to teach me at the Sabbath school, when we were five years old. Yes, Tom, you learned it then first; but my mother taught me it when I was only three. Good old Mary Brown used to say 'Whatever you resolve to do, commit it to the Lord, and trust him to help you with it. If your lesson perplexes you, ask him to assist you. If you are alone, and afraid, pray to him. He is always near those who call on him. Do nothing without a prayer in your heart to the Saviour.' Poor old Mary Brown has long been in heaven; but her words live always in our minds. The habit of mental prayer is as natural as breathing to me, and as constant; and the effect is that, with the Saviour always before me, and a prayer to him always in my heart, I cannot cherish unkindness; I cannot hold to anything which I find to be wrong; I cannot deceive."

"The same precisely with me, Harry; and if I ever had any success in life, it is owing to this habit."

"How much good you have done me, Tom! I was perfectly miserable when you came. My uncle had been telling me what a bad school I am going to take;—how the boys have flogged their teachers, and insulted them in a hundred ways. Now, Tom, you know I am cowardly; but I am gentlemanly; I do not wish to be insulted by a score of stout, hard-fisted country lads, one of whom would be more than a match for a city boy. But now I don't fear. Following good Mary Brown's directions—always looking to God, and depending on him—I shall keep up my courage, and do my best."

"But, Harry, one thing; I speak to you like a soldier;—I have served one campaign. These young people have prodigious spirits; they must laugh, or cry, or fight, or frolic, or something. You cannot repress their spirits. They must have some safety-valve. I kept three. One was, when they could not keep still any longer, to let them all rise, and clap their hands, and laugh heartily, for three minutes; after which I gave them one minute to whisper, and one to compose themselves before study. The second (oh, how I wished I had your violin!) was, in the bad weather, when they could not play, to let them march all round the house, for five minutes, to some old monster-tune.—Jefferson and Liberty, or 'Yankee Doodle,'—which all who could whistle were required to pipe up."

"Your own bright invention, Tom."

"The third one (oh, Harry, how I wished I had your voice, which everybody but me calls an angel's voice)—I'll not flutter, even my best friend—but I see you guess the third one."

"Yes, thank you; and I shall practise it in my school."

"Do, and it will be the salvation of your influence."

"But this King George—were these his letters you have read me?"

"The same. He is an orphan, who supports himself by working on a farm, and studies all his leisure, accepts no pecuniary assistance, and incurs no obligation. He is the smallest and the smartest boy of seventeen that I ever knew,—born for a leader. The country will find him out when she is wanting one. Now we must go. Clifford shakes his bells, and John is barking. We'll take the violin, and John Bennett will play all the evening. The Deacons's family are coming to help make out the dance."

"All ready, Fanny?"

"All ready, Fanny?"

"All ready, Mother?"

"All ready," said mother. "Tom, dear, drive carefully."

"Oh, yes; Clifford's always careful."

And away they are all gone, with merry bells and glad hearts. Wearied with long standing, and altogether disgusted with city noises, Clifford flew, rather than ran, the few miles which brought them to Squire Bolder's, in the nearest country town. Juba preceded him, barking furiously at every creature he met, as much as to say, "Let alone my colt."

Mrs. Somers almost lost her breath, and quite lost all courage. "Tom, dear, is the colt quite safe?" said she.

"Oh, quite safe," cried Tom, confidently.

"But you see, Mrs. Somers, he is just like a child; he is in a hurry to see home again. It seems a week to him since we came in town. I shall bring you home with Old Pomp, whom you know very well."

"Oh, yes," said Mrs. Somers. "I am hardly acquainted with Clifford yet."

The red twilight had faded, and the candles gleamed from the windows of Bolder Cottage,—a grand fabric to bear so modest a name.

There was Tom's twin sister Hetty (Henrietta), and there was Harry, whom Harry had all his life firmly believed to be the most beautiful, gentle and sweet-tempered girl in the whole habitable world, but he had never said any such thing, and has been especially heedful that no one should infer it from his looks or conduct.

On this occasion, however, Hetty looked so irresistibly sweet and pensive, and it was such an affecting circumstance that they should be separated for a whole winter, that each of them should be obliged to seek another partner for the dance, another kind listener to their best and gentlest thoughts, it had nearly betrayed them both.

Said Harry quietly to Tom, "Uncle Solomon thought I might be in danger of giving offence by making a favourite of one of my school-girls; I think there will be nothing to fear on that score, while I retain the memory of your sisters."

"I found myself in no danger," replied Tom, glancing towards the piano, where Fanny was playing a gay air.

And now, while they are enjoying themselves at Squire Bolder's, let us precede Harry to the Red Oaks Village (so called from a grove which has long since disappeared), in the town of B., to see how they are preparing for his reception.

"They have just finished the new school-house. It is light and convenient, with green blinds. The school-room has rows of desks on each side, and in the centre a large open space for classes to stand for recitation. This space is twenty feet long, and twelve broad. The hall door is at one end, and at the other the fire-place and the master's desk.

Outside there is the open play-ground, the skating-pond, the long well-filled wood-house, &c., &c.

"Now, boys," said the committee, "you have a nice house, and you shall have a good teacher. Behave like men, and do not insult your master. Let us have no more trouble. Our village has got to have a name, that I find it very difficult to induce anybody to take it. I had to go a great distance and say all as much as was true in its favour."

"I am going to school to learn," said John Beal, who was twenty-one years of age. "I do not wish to play or to make mischief, but if the master insults and ridicules me, it's a wonder if I don't pay him."

"Just so with me," said Will Barry; "I'll treat him well if he treats me well."

"Well," exclaimed Joe Donner, "I have been flogged, and shamed, and worried all my life by masters, and now I am seventeen, and I hate books and lessons. I am, I rather guess, the tallest and strongest one in the school; and I shall drag the master out and thrash him the first time he touches a scholar, especially if it's a girl. My sister Lucy was flogged last winter, when I was away, so that her hand is grown out shape, and only for whispering to know where the lesson was. I have that to revenge."

"But this man didn't do it," said John Beal.

"No, he didn't, but the first saucy thing he does do, or threaten to do, will bring me about his ears. I hope he is a big, strong man. I can't fight with a little puny fellow."

"Look there, Joe," whispered Lucy, as they went to church the next Sunday. "That is the new master. Ain't he pretty?"

"What? where?" cried Joe. "What, only that! That nice little girl in boy's clothes, with dear little curls. That's too bad! No fighting for me; but if he is saucy to you, Lucy, I will put him into the chip-basket, and carry him out on my shoulder."

The congregation were accustomed to join in singing the hymns, and Harry's voice, not deep and hoarse, but low and sweet, came to every ear, and thrilled every heart.

I have heard that voice. It is an angel voice. This is no fable. The Swedish Nightingale has a sweeter female voice, but this is a clear manly voice, sweeter even than hers. In the afternoon he was invited into the choir, where he modestly took the least conspicuous place. At eight o'clock on the next morning, one hour before school-time, most of the young men and boys assembled on the hill before the school-house for coasting.

Harry was only a few minutes behind them. He met them all coming down, and stood aside for them to pass, bidding them a kind good morning. He walked slowly, for them to overtake him on their way back, but as they did not seem inclined to do so, he turned about and went to meet them. "I could not resist the sport this morning," said he to Will Barry, who was the leader of the returning procession. "Used to coast when I was a smaller boy than I am now, but I believe I have forgotten how to manage a sled; if I can learn again, I shall get somebody to make me one."

"Want you take a turn on mine?" said Will Barry; "it's a pretty large one."

"Thank you," said Harry; "I shall be very glad to do so." So he and Will Barry and the procession, amidst the hurrahs of the astonished boys, whose previous teachers had never compromised their dignity by taking any notice of their amusements. As they came up the hill, Harry assisting to draw up Will's large, heavy sled, a little boy ran to meet them, carrying a large heavy ferule, which he presented to the master with a low bow.

"My father sends this to you, Sir, with his respects; he says you'll have plenty of use for it, and you must not spare it. He'll send you another when this is worn out."

Harry stopped and took the ferule, while the boy's father gathered round him. "It is a very handsome one," said he, "and I am exceedingly obliged to your father. I shall have plenty of use for it, but it seems to me it would be more convenient for rolling copy-books if it was just half as long. If you would cut it in two for me," said he to Will Barry. "I will give you the other half for your trouble."

"Oh, it's not to rule copy-books," cried the small boy; "we have the ruled books."

"Then what is it for?" said Harry with an expression of wonder.

"Why it's to ferule the boys and girls with."

"Not the girls!" exclaimed Harry. "I should be ashamed to strike a girl; and as to the boys, why you see they are most of them larger than I, and the small ones are very likely stronger. No, no; I came here to teach, not to flog. I'll do my very best to teach all that want to be taught, but those that want to be flogged, must get some bigger man to do it for them. Come, boys, we have time for another coast before nine o'clock."

When they entered the school-house, the boys watched to see him put on the awful dignity which they supposed inseparable from the office of school-master, and which many of them were so anxious to upset; but he did not put it on. He went about speaking good-naturedly to each one, examining their books, &c. The ferule he put into his desk, saying it would be a very good bat, when they had a game of ball.

Everything went on very smoothly, and the boys were let out for their morning recess. As they were about starting for a coast, Harry came running out, with his cap in his hand, and laughing.

"I declare," said he, "I am afraid to stay alone with so many girls—you must take me with you."

The boys raised a shout of merriment, and offered him a dozen sleds on the moment. He accepted the one belonging to the most savage and morose-looking boy in the school, Harry's son, the son of Mr. Maris who had sent Harry the ferule. He and his three brothers were constantly scolded and beaten by their father, who, though in other respects a very good and sensible man, believed it to be his duty to punish every offence severely, and so managed them, that little of love or kindness was left in their hearts. Harry had been beaten on that very morning, for threatening to "come off" over the little new master. He had come to school with a bitter and irritated feelings, but Harry's reception of the ferule had softened him at once, and he never

felt kinder, and happier than when he took the good-natured master on his sled, while the others respectfully waited for them to lead off. Harry set up a grand hurrah as they went off, in which he was joined by the entire troop.

"You have a capital sled, and I am very much obliged to you," said Harry to Harry, as he assisted him to draw up the sled.

"You are welcome to the use of it any time," said Harry, laughing, "and I'll take a flogging for my pay."

"Just think of it, now," said Harry; "I am hardly so large as you, and not half so strong. How old are you?"

"Fourteen," replied Harry. "I am really ashamed to own that I am eighteen years old."

"Now I will own to you, sir, that I am ashamed to be so big and so ignorant," said Harry, blushing.

"Well, then, let us shake hands. You help me in coasting, and I'll help you in your lessons."

"Thank you, sir."

"The girls must take their turn now."

"I believe they are taking it, sir."

And so they were,—having a sort of wild gipsy dance, with gipsy music; but when the master entered, he found them all in their seats, flushed, but still, and apparently absorbed in study.

On that evening Mr. Maris called on the master. He was exceedingly grave and distant. Harry received him very cordially, saying to him,

"You have some fine boys in the school. I like them very much, and hope they will like me, too."

"They tell me," said Mr. Maris, sternly, "that you will have no punishments. That will never do. Boys must be flogged."

"If they behave well?" asked Harry.

"They never behave well, sir."

"Indeed, Mr. Maris, if I had been watching, I could not have found any occasion today, to punish any one."

"But you will have, and you must flog them. We hired you—"

"To teach the school, which I shall do, to the best of my ability. But most of them are larger than I, and there are many of them more than a match for me. Will you come and help me flog them if they need it?"

"With great pleasure," cried Mr. Maris. "Thank you, sir,—I will certainly send for you when it is necessary."

But Mr. Maris, greatly to his surprise, was never sent for.

(Concluded next week.)

To Cut and Grind Glass.

The art of cutting glass is much more modern than that of painting and staining it. At present the richness and brilliancy of our vessels of glass, which contribute so much to the ornament of our tables and saloons, are owing, in a great degree, to the elaborate manner in which they are cut. The cutting is effected by wheels driven by considerable power, the glass being held to the wheels.

The first cutting is with wheels of stone, then with iron wheels covered with sharp sand or emery; it is then polished in the same manner by putty, or oxide of tin. To prevent too much heat being excited by the friction, a small stream of water is constantly running on the glass. In large manufactories the wheels are urged by a steam engine. Glass may be ground by hand on any coarse-grained sand stone, or with sand, or with emery and water. Panes, or flat pieces of glass, may be divided, when a glazier's diamond is not at hand, by making a notch with a file and carrying a piece of hot iron along the line in which it is wished the fracture should proceed. The charcoal must be kept alive with the breath. A red hot iron will also do. The art of casting in glass has lately arrived at such perfection that many articles, such as small plates, salt-cellars, &c., now almost rival, at first sight, those that are cut; and glass casting has one advantage over glass cutting, that certain ornaments can be cast that could not be cut with the wheel; but no casting has yet quite equalled the sharpness and beauty of cut glass, and indeed cannot bear close comparison with it.—*Encyclopedia of Domestic Economy.*

Origin of "the Magyars" of Hungary in the Fifth Century.

In the mean time that portion of the Tartars who had settled near the Ural river, after the conquest of their native land by the Chinese, were becoming a powerful nation. As they increased in numbers they spread around the Caspian sea, until every tribe on its coasts acknowledged their authority. Here they assumed the name of Magyars.—

Restless and enterprising, they became dissatisfied with their rigorous northern home, and resolved to extend their conquests into a more sunny climate. They were taught by popular traditions, to believe that the country west of the Euxine, where their renowned ancestor Attila had established a vast kingdom, was of unexampled loveliness and sublimity. Regarding that beautiful land as their inheritance, they were eager to enter upon its possession. The Magyar armies turned the heads of their horses to the west. At every step they were met by fierce and resolute warriors. They passed through the most extraordinary adventures, and performed the most incredible feats of arms. Moving slowly around the Euxine or Black Sea—overcoming the nations that opposed their progress, and gaining strength by every victory—they approached the Danube. Beginning in the sixth century, it was not until towards the close of the ninth that they reached the Carpathian mountains, over which 500 years before, the victorious hordes of their brethren the Huns, had passed. In the year 894, the Magyars, under Prince Almos, looked down from the Carpathian crags, upon the smiling plains of Hungary. Their army consisted of 300,000 warriors, but it was not the country was finally accomplished. Almos had previously died, and was succeeded by his son Arpad, who was not only endowed with the military genius of his father, but possessed all the qualities of a great statesman. Scarcely were the Magyars established in Hungary, when their predatory excursions filled the neighboring nations with fear and astonishment. Fortune favored them, and they spread the terror of their arms in all directions. While one army was ravaging Germany, and even making inroads upon France, another was thundering at the wall of Constantinople. Botond, a Hungarian hero it is said, broke the gates of the city with his club. Conquering all the na-

tions between the Adriatic, Baltic and Black Seas, the Magyars invaded Italy, and fought a battle on the Brenta, in which 20,000 Italians were slain. The German and Byzantine Emperors, unable to resist their armies, were constrained to conciliate them with gifts of the costliest and most magnificent character. "O, Lord! preserve us from the Hungarians!" was the universal prayer, then inserted in the liturgy of the churches throughout southern and western Europe.—*Kossuth and his Generals.*

PROSCRIPTIONS FOR OPINION.—One of the richest men, and largest landholders in Portage County, has discontinued his subscription to the Ohio Star, because its humble editor is in favor, under just and suitable limitations and restrictions, of distributing a portion of the public domain to the landless; and because he looks with favor and approbation upon the Homestead Bill, just passed by the Congressional House of Representatives. This proscription spirit does not very much alarm us, nor shall we relax any of our efforts to advance the interests of the toiling masses of our land, too long overshadowed, dwarfed and crushed by landed and other monopolies. When we succumb and yield our free and independent spirit to a landed, or any other aristocracy, it will be when *sanctus pudding*, and cold water are less easily obtained than at present!—*Ohio Star.*

ONE OF THE WOMEN.—The Rhode Island Temperance Advocate tells the following good story of a woman who is worth her weight in gold:

"In Foster, there was an intemperate man who had promised his wife that he would vote for the Maine Law candidate for the Senate and House. On the morning of his election day, he was enticed to the tavern, and treated by his anti-law associates till he was drunk. His wife heard of it, searched him out, and got him home. Here she gave him an emetic, and got him sober, and then borrowed a horse and wagon and drove him to the polls. He voted for the Maine Law candidate, and his single vote prevented the election of a rum Representative. The result of it is, that we get one, and possibly two Maine Law men for that town."

SOUTHERN CHIVALRY.—We saw a specimen of the honorable dealing of slave-driving "planters," yesterday in some tiers of Carolina rice, which were made to swindle in the tar, to the tune of over twenty pounds, by being headed with yellow pine blocks of three inches thickness—heavy as pig-metal. They play the same "chivalrous" trick, too, with their sugar hds., &c., yet sneer at us as wooden nut-crackers, clock-peddling Yakes, &c., affecting to believe that all Northern people are of this class of petty rogues, while the chivalrous slaveholder does nothing less manly and honorable than playing "over-seer," whipping women, and robbing them of their babies. *Pitt. Dispatch.*

Seven thousand pounds of powder were consumed in one blast at Holyhead, England. The explosion dislodged thirty thousands tons of iron.

The area of the United States, has been extended during the last ten years from 2,055,163 to 3,221,505 square miles—without including the Great Lakes which lie upon our northern border or the bays which indent our Atlantic and Pacific shores.

Bayard Taylor is beyond comparison the most fascinating of modern travelers. He was last heard of as journeying on the banks of the Nile, and on the 9th of January dates there the following spirited lyric, which he calls a "Nileotic Drinking Song. Of course we find it original in Tribune.

You may water your bays, brother poets, with lays  
That brighten the cup from the stream you doat on;  
By the Schuykill's side, or Cochituate's tide,  
Or the crystal lymph of the mountain Cronon;

(We may pledge for these,  
In our summer ease,  
Nor even Anacreon's shade revile us;)  
But I, from the flood  
Of his own blood,  
Will drink to the glory of ancient Nilus.

Cloud never gave birth, nor cradle the Earth,  
To river so grand and fair as this is—  
Not the waves that roll us the gold of Paeonias,  
Nor coral Cepheus, nor classic Ilissus;

The lilly may dip  
Her ivory lip  
To kiss theipples of clear Erotas,  
But the Nile brings balm  
From the myrrh and the palm,  
And the lips, voluptuous lips of the lotus.

The waves that ride on his mighty tide  
Were poured from the urns of unvisited mountains,  
And the sweets of the South mingle cool in the mouth  
With the freshness and sparkle of Northern fountains.

Again and again  
The goblet we drain—  
Diviner a stream never Nereid swam on;  
Nor Isis and Orus  
Have quaffed before us  
And Ganymede dipped it for Jupiter Ammon!

Its blessings he pours over his thisty shores,  
And floods the regions of Sleep and Silence,  
When he makes oases in desert places,  
And the plain is a sea, the hills are islands.

And had I the brave  
Anacreon's stave,  
And lips like the honeyed lips of Hylas,  
I'd dip from his brink  
My bacchanal drink,  
And sing for the glory of ancient Nilus!

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## LITTELL'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor  
Kent, and President Adams.

CAMBRIDGE, April 24, 1844.  
I have read the prospectus with great pleasure, and entirely approve the plan. It can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading; to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character.

JOSEPH STORY.  
NEW YORK, 7th May, 1844.  
I approve very much of the plan of the 'Living Age,' and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day.

JAMES KENT.  
WASHINGTON, 27th Dec., 1844.  
Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains added the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.  
This work is conducted in the spirit of the Litt